

THE BULLETIN OF THE NATIONAL CHRISTIAN COUNCIL

No. 15

Published at 23 Yuen Ming Yuen Road, Shanghai.

Subscription price; \$1.00, a year.

July, 1925.

MESSAGE OF THE NATIONAL CHRISTIAN COUNCIL TO THE CHRISTIANS IN CHINA.

Adopted by the Executive Committee, July 16, 1925.

On Sunday afternoon, the day following the tragic event of May 30, the Shanghai members of the Executive Committee of the N.C.C. held a special meeting at which they unanimously decided upon the following as the very first thing they should do to help:—

Several members were delegated separately to see the editors of foreign and Chinese newspapers in Shanghai and to urge them to be careful in presenting facts of the incident, not to pass judgment until all the facts are known, and to uphold justice in the final settlement.

At the same time, it was pointed out that this event in Shanghai should not be looked upon as a purely local one, for it was clear that it would almost inevitably raise grave questions of national and international importance. It was felt, therefore, that the N.C.C. should give some thought to what help it might render to the churches and missions in the interior of the country, where Christians and missionaries might not be able to get a true and fair statement of the situation and might experience great embarrassments.

On June 8th the N. C. C. Executive Committee addressed an official letter to the Shanghai Municipal Council urging upon it the importance of appointing a Special Commission of Enquiry, including Chinese members, to get at all the facts of the case as the basis of a just and amicable

settlement. As a means of preventing further trouble and also of creating a better understanding between the foreign and the Chinese sections of the Shanghai community, it was suggested that provision should be made at an early date for adequate Chinese representation on the membership of the Shanghai Municipal Council. This is in full accord with the generally accepted principle of the relation of Taxation and Representation, for the Chinese form the overwhelming majority of the population and pay nearly 80% of the taxes of the "International Settlement."

At the same meeting when the above-mentioned communication was acted on, a Sub-Committee was appointed to draft a message to Christians throughout China. Some unforeseen difficulties arose to prevent the Committee from completing its task. These have been largely responsible for the delay in issuing this message.

Unfortunately, what was said of the sad incident in Shanghai at the first meeting has not only come true but a situation of nation-wide as well as of international and interracial importance has developed, and is fraught with grave dangers and consequences. The churches and missions in China are being directly or indirectly involved despite themselves. It is highly important that we Christians should clearly understand our position in relation to the present situation,

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and should know definitely, if at all possible, what the policy, organization and program of our work should be in order to help meet the special needs of the hour. We are faced with the following question: Do the churches and missions in China have sufficient spiritual vitality and power to lead the Christian Movement to ride on the rising tide and to hasten the realization of God's Kingdom on earth; or does it lack that vitality and will the Christian Movement because of this

receive a serious setback and God's own purpose be frustrated?

The burning question before us to-day is really: What does the present situation demand of Christians in China and what steps should the churches and missions take during this grave crisis? We shall set down some things which we see with clearness and on which we have deep convictions. We offer them to the Chinese Christians and missionaries for their earnest and prayerful consideration.

In the first place, in the midst of sorrow, confusion, indignation and embarrassment, we feel very keenly the need that all we Christian people, Chinese and foreign alike, should stand together in one fellowship, quieting our minds and souls before God and trying to hear His voice. How difficult it has proved to ascertain the facts of the tragic events in Shanghai, Hankow, Canton, and other places! How easy to jump to hasty conclusions and to pass judgment! How much misunderstanding has already been caused by ill-advised or prejudiced persons? Under the circumstances, we firmly believe it to be the duty of all Christians to refrain from passing judgment at present. Let us rather advocate thorough investigation and insist upon full justice being done. We believe this to be the voice of God, and this voice all people, Christians and non-Christians alike, must heed.

In the second place, we would clearly point out that the present difficulties did not rise like a thunderbolt out of a clear sky. They have much unpleasant history behind them. Many people of different nationalities, races, and creeds have openly advocated that all causes of misunderstanding, ill-feeling, malice, jealousy, enmity, and hate should be studied and removed.

What, then, are some of these causes? Space does not permit us to enumerate them, all. However, it is important to mention among others the following:

Internal Causes:—Militarism and Civil War; Political Corruption; Banditry; Poverty; the Curse of Opium, Morphia and Other Narcotics;

Ignorance of the Masses; Mental Unrest of the Student Class; Resentment against Unequal Treaties; etc.

External Causes:—Foreign Aggression and Domination; Unequal Treaties; Racial Pride; Smuggling of Opium, other Narcotics, and Firearms; Lack of Understanding of the Chinese Temperament and Aspirations; etc.

We can hardly believe that Christians whether Chinese or foreign will want to spend any time in arguing as to which of the countries concerned, China or some foreign country, should be the first to remove the causes. Is it not safe and right for us to assume that, in accordance with Christian principles, neither China nor any foreign country concerned would wish to allow any of these things to continue? Not only that, should not we Christians definitely acknowledge the above-mentioned things as the basic causes of our present crisis and offer our very best service to remove them? Furthermore, should we not take prompt steps to promote a better understanding between and appreciation of China and the foreign powers and to re-establish the cordial relationships among them? To fail to perform this important duty is just as serious as to sow the seed for another world war.

In the third place, we wish to state that Christianity, patriotism, and good citizenship are not necessarily opposed to each other. To be a Christian does not at all mean to be unpatriotic or to surrender one's rights of citizenship. We are not dealing with that kind of narrow and selfish patriotism and citizenship which is really unchristian and of which we see so much around us. To us, a Christian should be the highest type of patriot and the noblest example of citizen. A Christian cannot but be opposed to a patriotism which is bigoted, blind, or prejudiced; he can have no use for a citizen who loves his own country at the expense of other countries. A Christian does not defend his country, right or wrong; but he always stands for the right even if this position will align him against his own country on any particular occasion. Still, he is ever ready to assist his country to move

forward in the path of righteousness, justice and peace, and he is second to none in this service. He holds himself in readiness to render this assistance to other countries as well. Cannot we Christians, foreigners and Chinese alike, during this terrible crisis clearly exhibit our Christian citizenship which includes, but rises above, our respective national citizenship, and our Christian patriotism which seeks not only the good of our own country but also of other countries? In facing the tragic events of the past weeks, can we not rise above our narrow national or racial limitations? Can we not be Christians first of all, and then citizens of our respective countries?

In the fourth place, it is necessary for us to point out that during a crisis of this kind, if we are not careful, all our baser feelings, unchristian attitudes, and materialistic tendencies will get the better of us and lead us astray on the one hand; and a feeling of despondency, a revengeful spirit, and most disturbing doubts of not only the reign but also the existence of God will haunt us on the other. Have we Christians in China no ministry for this situation? Must we allow ourselves to fall into either of these groups? God forbid! By all means, we should make a supreme effort to lift ourselves as well as the people of different countries concerned way above any idea of, or desire for, national aggrandizement, vainglory, pride, prestige, military prowess and domination, selfishness, vengeance, and hate. More than that, we should expound and represent the Christian viewpoint of right versus might, of humility, righteousness, justice, forgiveness, and love. Most vital of all, we should emphasize and help make real the spiritual basis of the world and the universe. It is not any temporal powers, however strong and formidable at the time, but the spiritual that will conquer, transcend, and endure. It is these that will be blessed of God.

In the fifth place, we wish to point out an open secret that the very foundation of the Christian faith of many people has been shaken by the present situation. Men and women are asking if Christianity is a practical and all adequate religion, and if the

Christian way of life is a practical and all-adequate way of life. Indeed, these are most serious and challenging questions which we cannot ignore or escape. They must be given satisfactory and satisfying answers, and this right soon. Can the Christian way of life be practised by an individual even when his personal or national interests are at stake? Is not the Christian way of life at best a way for the individual; or, can it be applied also to the economic, social, and political life of a people? Does this way of life have any influence on the international and interracial life of the world? Can we Christians, both as individuals and in our corporate relationships, answer these questions not only affirmatively but also concretely? Can we or should we seek to evade them or turn a deaf ear to them?

What about the long accepted principle that the Church should not meddle with politics? We must agree that the Church should not meddle, if by that we mean for the Church to seek to control the government or actually to interfere with its functions. The history of European countries furnishes us with many illustrations of the disastrous results, both to the state and to the Church, when they failed to distinguish clearly between their respective functions and when the Church attempted to control the policies and acts of governments. On the other hand, if political powers violate any or all of the Christian principles of life, should the Church remain silent and passive? We do not see how the Church can ever be absolved from its sin in failing to give itself to the expression of the principles of the Prince of Peace against the military programs which led to the great war—a war which later made not only Europe but the entire world to sustain unprecedented losses and the calamitous consequences of which will be felt by future generations. This sin was committed in the name of "not-meddling-with-politics". Shall churches and missions in China follow the same course? One of the immediate tasks before the churches and missions is to thoroughly study afresh and together this whole question of the relation of church and state in the light of modern conditions in China to-day.

It is, however, evident that if Christianity is to survive as God's way of life, as being practical, all-adequate, and uplifting, each individual Christian must think, speak, and act in accordance with Christ's principles no matter what interests, private, group, or national are at stake. Thus Christianity will penetrate and transform the economic, social, and political life of the people; and it will reign supreme in all international relations. It is inconceivable that certain areas of life should be shut out from the Christian way or influence. God reigns over the entire universe and not merely over a section of it. He does not divide His realm with either Mammon or Mars.

In the last place, should we not seriously consider what the state of organized Christianity in China is to-day? There are more than one hundred separate Christian organizations which are by no means all working harmoniously together. We see traces of misunderstanding, jealousy, strife, and ill-feeling among them. May we pause for a moment also to consider the relationship existing between the churches and missions. Are they happy? Do we see clearly how the transfer of the work, if such transfer is possible or desirable, from the missions to the churches is to be made? Have not the missions, as a whole, carried too much ecclesiastical baggage over from the West? Do our troubles arise, if we are troubled at all, from real Christianity itself or from this excessive baggage? In short, is the organization of Christianity as we find it in China to-day satisfactory and satisfying? Or, in view of the situation here, do we feel the need of certain changes in it which may be more helpful to the life of the people in China? If so, what changes? Is it not high time for us quickly, sincerely, humbly, before God to find out the needs and aspirations of the Chinese people and with diligence press forward and onward toward our ultimate goal? We must preserve and utilize the best of our Christian inheritance, and, while faithful to God's Word, be courageous to discard those extraneous things which are of no real value to-day. Certainly, we should retain the best

contributions in the Christianity from the West, and again we should not hesitate to incorporate into the life of the Christian Church in China the most helpful and inspiring elements of Chinese civilization. Such a commingling of the best of different civilizations not only will not obscure the face of our Father in heaven but will surely reveal His very nature to us in clearer and more forceful ways. The churches and missions should at the earliest possible moment make a most critical but constructive study of organized Christianity as it exists in China to-day and introduce those changes which will make the Christian way of life more effective, helpful, and better in accord with the ideals and practices of Chinese life.

The N. C. C. firmly believes that this is the time of all times when the churches and missions in China need to take time to behold God's face, to understand better His nature as revealed in Christ and the Cross of Christ, to grasp His Holy Will, to study His Word, to meditate, to pray, to intercede, and to live Christ in the fullest sense. It is our sincerest hope that this message may at least call the attention of Christians everywhere both to the seriousness and the hopefulness of the present situation, may stimulate them to clear thinking, courageous planning and action, so as to reveal Christ more perfectly to the people of China and of the world.

LETTER TO SHANGHAI MUNICIPAL COUNCIL

June 8, 1925

SIR:—

It is becoming increasingly evident that the painful happenings of May thirtieth are of more than temporary and local concern. The National Christian Council being in its composition as well as its purpose thoroughly international, desires to address the Shanghai Municipal Council on one phase of the question which equally concerns us all, namely, that of

securing harmonious relations between the Chinese and foreign communities in this cosmopolitan center and throughout China.

Being in touch with responsible members of these two communities we are deeply impressed with the fact that well disposed people on both sides have an entirely different conception of some important aspects of the incident which took place in Nanking Road and at the Louza Police Station on May thirtieth. Not a little of the misunderstanding of the past days, both in Shanghai and throughout the country is due to the wide differences in the reports which have appeared in the Chinese and foreign press and which have been sent out from Shanghai, and to the fact that the official report issued by the Municipal Council is regarded by many as unsatisfactory since it is issued by the responsible party which is under criticism. Moreover this official report does not deal with some aspects concerning which much is being made in criticisms which are generally current.

The National Christian Council feels it to be highly important, therefore, that a prompt, thorough, and impartial investigation of the incident and of events leading up to and growing out of it be made by a Commission or Court of Inquiry, which will command general confidence and on which there shall be adequate Chinese representation. Only so, in our judgment, will the general public throughout China be convinced that full justice will be done to all concerned.

This incident has already had very serious effect upon the friendly relations between Chinese and foreigners of all occupations in different parts of the country and is endangering the educational, church and other activities conducted jointly by Chinese Christians and foreign missionaries. With a view to lessening the possibility of the recurrence of similar regrettable incidents in the future, we venture to suggest the desirability of the Shanghai Municipal Council and the Powers concerned giving full consideration at an early date to the advisability of making such changes in the com-

position of the Council as will provide for direct representation of Chinese in its membership. Such direct representation will, we believe, do much to improve friendly relations between Chinese and foreigners, and will afford a better means of dealing with difficult questions between them which are bound to arise in a growing community such as Shanghai.

The National Christian Council does not desire to complicate by this proposal the investigation of the incident of May thirtieth and the impartial administration of justice. We cannot, however, allow this occasion to pass without voicing our conviction that the consideration of this question demands early attention.

We remain, Sir, on behalf of the National Christian Council.

Your obedient servants,

DAVID Z. T. YUI,

Chairman.

E. C. LOBENSTINE,

Resident Secretary.

The Chairman,

THE SHANGHAI MUNICIPAL COUNCIL.

CABLEGRAMS RE: THE TRAGEDY OF MAY 30.

From the Conference of Missionary Societies in Great Britain and Ireland.

(Received June Twenty-third.)

(a) *To Chinese Christians.*

To our Brethren and Sisters in the Christian Churches in China.

At this time of exceptional difficulty in China we wish to take the opportunity of our meeting to express to you our loving sympathy and assure you of our prayers. To you we know the present disturbances must be a matter of acute sorrow and must bring grave perplexities. We are sharers of this sorrow and wish to help you in facing these perplexities. Do not for a moment doubt that the answer to China's

distress is to be found in our Lord Jesus Christ. We recognise also in ourselves and in our organizations failure adequately to express the glorious gospel of our Lord Jesus Christ. We know this essentially universal message is made more difficult of acceptance at the present time because of its association with western nations. No small part of your difficulty is created by these facts. We wish to do all we can to lessen such difficulties, earnestly striving to see how the spirit of Christ may be expressed more fully in us and in our relations with China. With you, our brethren and sisters, bound to us in the sacred name of Christ, in whom all races of men are made one, we wish to pray and work for the salvation of China—salvation which shall enable your people to reach the great destiny for which they have been marked out in the providence of God. For this end and this alone and not for any national or racial aim the missionary movement exists in China to-day. As comrades in one service therefore we are your friends, (Signed) (Rev) Nelson Bitton, London Missionary Society, Briggen N. F. Jenkins, Society Propagation Gospel, Chairmen; Kenneth MacLennan, Secretary, of the Conference of British Missionary Societies.

(b) *To Missionaries.*

The conference expresses to all Christian Missionary workers in China its deep sympathy with their trial and conveys assurance that their needs occupy the foremost place in the prayers of their friends at Home; particularly that they may be granted strength, wisdom and patience in this time of stress.

From the Foreign Missions Conference of North America.

(Received July tenth. This is part of a longer memorandum the full text of which was not cabled out.)

"While believing China's greatest and most difficult problems are within herself and that their solution involves the establishment of stable and just government, the realization of national unity and the adopting and enforcement enlightened laws, we believe justice to China demands readjust-

ment treaty relations between China and other nations, as suggested Washington Conference, and we identify ourselves with those endeavoring to secure justice for China, because it the simple and inalienable right of is China".

THE THIRD ANNUAL MEETING.

From the point of view of the work of the Council the Annual Meeting of its members is the most important period in the year. Preparation for it involves hard work during the previous two or three months. At the time of the meeting itself, everyone has to work at his hardest, and immediately it is over there remains a great deal of work to be done in carrying out decisions.

This is merely the mechanical side, but it is no light task for a relatively small organization such as that of the National Council.

Besides the mechanical side, however, there is the mental and spiritual preparation needed, and more than can be said depends upon the spiritual atmosphere in which members come up and which pervades the gathering. If it is one of strain and pressure and criticism, even the best preparation may fail. If it is one of mutual love and quiet confidence and joyful hope, even mistakes in preparation will be overcome and the results of the Council meeting cannot fail to be good.

Looking back only a day or two after the Council has closed its meetings on the crowded days during which we have lived together, it is possible to say that although an immense amount of work was put into those days, there was a sense of quiet. Although many difficult problems were discussed and many divergent points of view were expressed, there was a sense of brotherly love; and although the opposition to the Christian movement was frankly faced and much time was given to the discussion of it, there was a spirit of expectancy and confidence in regard to the future.

These are matters for which we cannot but give thanks to God.

The recent development of the Anti-Christian Movement in a number of cities and even in some of the country districts, naturally led the Council to look frankly at the criticisms brought forward and to re-examine the work of the church in the light of these criticisms. It was evident, however, almost from the first, that Council members were not going to spend an undue amount of time in mere self-examination. The value of the movement was felt in the Council meetings because it helped members to get back to reality, to see themselves as others see them, to face some of the deeper difficulties which underlie the service of the Christian Church in China. But when the chairman in his opening remarks referred to the Anti-Christian Movement, not as a dark feature in the situation, but as the most hopeful one; when he pointed out that it involved a serious study of religion and opened a wide door of opportunity for the church, it was at once evident that the Conference responded to this note and entered upon the discussion of the movement with the expectation of finding through it the call of God to advance.

The main lines of the discussion have found expression in the Message to the Church in China, which appears in this number. It is not necessary here to repeat these points. It may, however, be of interest to those who were not present to say a little about the way in which this Message came into being.

During the months preceding the Council meeting retreats were held in Shanghai and in several other places, at which earnest and careful thought was given to the problems raised by those who are now criticizing Christianity. Quite a little careful study was done and the effects of it were evident when the discussion of the Movement began in the Council meeting. A pamphlet containing translations of some of the chief utterances of anti-Christian leaders, another giving Mr. C. C. Nieh's present position in regard to religion, and a third giving a historical account of the movement by Mr. Zia, had been put into the hands of all members.

The reports which came in from different parts of the country in the form of brief addresses by members from Changsha, Canton, Peking, Foo-chow, and other centers, brought the Council face to face with the reality of the situation. The question which the Council then set itself to answer was this—"What is the proper Christian response to this movement?"

The answer was sought on the following morning in four discussion groups at which the following subjects were discussed:

1. Christianity and Chinese Culture.
2. Presentation of Christianity.
3. Foreign Relations.
4. Leadership.

These groups proved to be a most successful element in the work of the Council. They made a much larger expression of opinion possible and gave the opportunity for the group to think its way through to a common mind, a task extremely difficult in so large an assembly as the Council.

In the afternoon session each group brought in its findings. These findings were discussed and fresh light was thrown on the situation as the work of each group was commented upon by those who had attended the others. The whole matter was then referred to the leaders of the groups who in consultation with the Business Committee, worked over the material in the light of the whole discussion. This material was then dealt with in two ways: in the first place definite items for action by the Council were referred to the standing committees or other bodies competent to deal with them; in the second place, the whole spirit of the discussion was summed up in a Message under the three main headings—Truth, Freedom and Love. This Message is a call to the Church in China to move forward not by merely meeting arguments or simply removing many misconceptions under which the leaders of the Anti-Christian Movement labor, but far more by a persistent effort of goodwill, by a fresh emphasis on the great truths of the Gospel, by a more sympathetic use of Chinese culture and literature, by a fearless examination

into the unchristian elements in the present international situation in the Far East.

If the church can rise to the situation throughout the year as the Council did in these few days, there can be little doubt but that the Anti-Christian Movement will indeed mean a new door of opportunity opened for the Messengers of the Cross.

A second leading subject at the meetings of the Council was the campaign against opium and other drugs. The report of what has been done already but stimulated the Council to make greater efforts. Perhaps the most significant action that the Council took was to lay very seriously upon Mr. T. Z. Koo the responsibility which is his on account of his special gifts and experience in regard to this matter. How Mr. Koo may himself be led, none of us can say, but at least the Council saw in the leadership which he has given, especially through the Geneva Conference, the promise of a greater service. It seemed quite clear that without the strongest kind of leadership, the campaign would be doomed to futility. Above all else the Council realized that this effort can only be carried to success as we find our strength for it in God, Himself.

A third matter on which the Council turned its attention was the relation of the Council to the various bodies on which it depends and which it seeks to serve, namely, in the first place, the churches and missions, and in the second place, the provincial and city federations. It was evident at once when this subject came up that there was plenty of interest. The speeches made did not exclude frank and free criticism, but in the main they were constructive, helping the secretaries and the Executive Committee to face the task with a better understanding of the point of view of church leaders and those concerned in the guidance of local federations. A session like this is very difficult to report, because of the large number of suggestions which arose from the floor, but perhaps hardly any session will be more actually fruitful in the next year than this, leading as it certainly will, to a much more intimate relationship between the churches and the Council. It is particularly pointed

out that when church meetings discuss the work of the Council it would be well for them to have some practical points brought up on which action is desired, and that if possible some secretary or Council member should personally present these matters.

Those who have followed the work of the Council through the three years of its existence will realize that the attention of the Council would necessarily be turned very definitely to the problem of the spiritual life of the church. During the whole of one day this question was under consideration. The reports of various committees which have been working during the year were briefly reviewed, and it was quite clear that the membership of the Council desires that, above all else, the Council's work may help to a deepening of the spiritual life of the church and, through this, to a growing sense of its unity and mission.

These notes obviously fail to give more than a very hasty account of these full days of discussion. Some have supposed that a Council which excluded by its constitution all questions of Faith and Order and which had no authority to impose its decisions upon any of its constituent bodies would be foredoomed to futility. The report of the work done during the year, the eager interest of those days in the Council meeting, the lines clearly foreshadowed for further service, prove that these fears are groundless. Many of us feel that the Council can do more just because it is limited in the directions indicated. It can do more because it has no authority save that which inherently belongs to the wisdom of the decisions reached; it can do more because it can concentrate its full attention on the constructive tasks of the church without spending time upon matters of doctrinal difference or of ecclesiastical polity. This much, at least, the Council has done again in this Annual Meeting—it has drawn together in a very close and fruitful fellowship, members of very widely different points of view, members carrying very different types of responsibility, members bringing with them very different racial and religious heritages. It has made them feel how much they need one another, how much we all need Christ, not simply

as one who lived a long time ago and left a wonderful record, but as our living Friend and Saviour.

"No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;
"But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee."

H. T. H.

RECOMMENDATIONS ADOPTED AT THE ANNUAL MEETING OF THE N.C.C. 1925.

I. International Relations

1. It is suggested that the National Christian Council enlarge the membership and terms of reference of its Committee on International Relations so that it may deal with the following suggestions:

There is need for special study of foreign relations. The opinion is wide-spread that the Christian forces in China depend upon, and are in some organic relation to, foreign governments, which are today being constantly charged with having established their position in the country through force of arms. The fact of this wide-spread opinion indicates the necessity for action that will clear up misunderstandings where they exist and make it plain, to Christians and non-Christians alike, that the Church is a spiritual and not a political organization. This will involve, amongst other things, careful and patient study of the past history and present position of the relation of China to foreign powers and of the Chinese Christian Church to the treaties with those powers.

2. It is agreed that the National Christian Council Executive Committee be asked to take steps to bring the following point before the proper bodies:

There is need of an attempt on our part to interpret the present psychological situation in order that the policies of missions and boards may be so determined as to improve, and not aggravate, the difficulties therein. They should be asked to participate in the study of China's foreign relations, sending out if possible one or two persons specially qualified by their knowledge of international law, or otherwise, to aid in such enquiry.

II. The Opium Traffic

1. That a strong Anti-Narcotic Standing Committee be appointed, this committee to be composed of foreigners as well as Chinese, and to be thoroughly international in its composition. That the duties of this Committee shall be:

a. To continue to study the opium situation in China and abroad.

b. To cooperate with the National Anti-Opium Association, the International Anti-Opium Association, and other similar bodies in China and abroad in approaching governments.

c. To stimulate action on this subject on the part of the National Christian Councils of Japan and India.

d. To lead the Christian forces in China so as to insure their making their fullest contribution to the solution of this world problem.

2. The Geneva Conference.

a. The National Christian Council of China regards it as a matter of profound regret and disappointment that the Geneva Conference failed to reach an agreement designed to bring about the complete cessation of the opium traffic within an early and limited period of years.

b. The National Christian Council has sorrowfully to admit the fact of the recrudescence of opium growing and the increasing use of the drug in China in recent years, a fact which was made one of the reasons for not taking immediate steps for suppression at the Geneva Conference.

c. The National Christian Council pledges its efforts to secure the co-operation of the whole of the Christian

forces with which it is or may become associated in a persistent and continuous effort to bring to an end the cultivation and the use of opium in China.

d. The National Christian Council urges its supporters and sympathizers among the nationals of all countries to use their utmost influence, in China and abroad, in a fight which shall never cease until the opium traffic has been utterly crushed.

3. Cooperation of Missionaries in the Anti-Opium Campaign.

The National Christian Council, while recognizing the desirability of Chinese taking the lead in the opium campaign in all matters affecting the internal affairs of China, would urge all missionaries to cooperate and serve the cause in all possible ways.

4. The Church and the Government's Pressure on Farmers to grow Opium.

a. This Council, having heard with the deepest concern reports from most of the provinces of China on the present condition of the opium question, expresses its deep sympathy with many members of the Christian Church in the very great personal difficulties in which the revival of the opium traffic has placed them.

b. The times are critical and this Council states its conviction that the several churches should maintain the recognized discipline with reference to poppy culture and the use of and trading in opium, reaffirming in very explicit and official, as well as earnest, terms the condemnation with which every branch of the Christian Church has ever regarded this international social and moral evil.

c. There is an urgent call not only for every Christian to be entirely free from any complicity whatever with the opium evil but to join with all men of good will, in China and abroad in united efforts to free China from this curse.

d. This end will not be achieved without very great sacrifice, and the zeal and persistence with which the Christian Church through its individual members and united effort faces

this evil will have much to do with the early termination of the traffic.

e. That the secretarial staff of the National Christian Council give adequate publicity to this resolution and that the staff send this resolution to the authorities of the Roman Catholic Church with the request that they in turn keep the Council informed as to the position of that church along these lines.

5. Full-Time Secretary

a. That if funds permit a special full-time secretary be secured.

b. That in addition to the largest possible grant from the general funds of the National Christian Council, permission be given to the Anti-Narcotic Committee to raise special funds for this purpose, provided that the raising of such special funds will not, in the judgment of the Executive Committee, interfere with the general income of the Council.

c. That the National Christian Council express its thanks to the World Student Christian Federation for releasing Mr. T. Z. Koo, their Oriental Secretary, for two months from other work to represent this Council at the Anti-Narcotic Conference of the League of Nations, held in Geneva. By this generous act, the World Student Christian Federation has rendered a real service to the youth of all lands. The Council would urge the World Student Christian Federation to join with us in the fight to free the world from this dangerous and growing evil.

d. Believing that the moral issues involved in the Anti-Opium movement are unspeakably grave and that the chief need at the moment is that an outstanding leader be found to put some of the best years of his life into the campaign, and also realizing that Mr. T. Z. Koo by his experience and gifts has unusual qualifications for this service, the National Christian Council wishes to urge Mr. Koo to give the most earnest thought to the question as to whether God be not calling him at this time to put his strength into this service in such relationship as may seem best to himself.

III. Christian Literature

As a result of the urgent need for more Christian literature and of correspondence with the Literature Committees of the Missionary Conferences in North America and Great Britain, the whole question of the Council's relation to the development of Christian literature in China was again fully discussed and the following resolutions were adopted:

1. That the Council appoint a standing committee on Christian Literature.

2. That this Committee make its first task during the coming year to secure the allocation of funds by missionary societies and other Christian agencies for the production of Christian literature; that in doing so the Committee request each contributing agency to state specifically what uses the agency concerned wishes to have made of the funds contributed, especially the type of literature it wishes to see produced, and/or the agency it wishes to support; that the Committee pledge itself to distribute all funds thus designated in accordance with the wishes of the donors, the recipient to account to the Committee for the uses made of such funds; and that, in harmony with the Constitution of the National Christian Council, all undesignated funds be distributed in connection with such objects as investigations, bibliography, scholarships to individuals, promoting the sale of Christian literature, establishing circulating libraries for Christian workers, and stimulating in other suitable ways the reading of Christian literature by Christians and non-Christians.

3. That the Committee help the churches to discover literary talent both Chinese and foreign and confer with the proper authoritative bodies as to the best plans for its development and use.

4. That the Committee use its influence in seeing that adequate measures are provided for the development in Christian higher educational institutions of departments of Christian literature with courses in religious education and other subjects

necessary for the adequate training of literary workers.

5. That the Committee publish reports from time to time on the Christian literature that is being produced and suggest types of literature most urgently needed.

6. That the Committee assist the Christian Publishers' Association in such ways as may prove desirable and practicable looking to a wider distribution of Christian literature.

7. That the Committee study the question of church libraries and libraries for elementary and Sunday schools.

8. That the Council reaffirm its conviction that there is urgent need for a great increase in the output of fresh and courageous literature calculated to meet, from the Christian point of view, the many questions that are now being brought before Christians, many of whom are inadequately prepared to meet these problems.

IV. Indigenous Church

1. That we approve the purpose of the Committee as stated in the report:

a. To help discover how the Christian Church in China can most usefully and effectively carry out its God-given commission;

(1) By studying what are its weaknesses and how they may be overcome;

(2) By finding out what changes, consistent with New Testament conceptions of Christianity, can be made in the Christian Church in China that will render its witness more convincing to the Chinese people.

b. To watch and report on experiments that are being made, and developments that are taking place in the Chinese Church.

c. To seek to interpret to missionaries and others the aspirations of the Chinese Christians.

2. That the Standing Committee on the Indigenous Church be re-appointed to make further studies on the subject.

3. That the incoming Committee be requested to organize, in certain centers, sectional committees with a view to securing a common interest in, and united expression on, this great question.

4. That the Report be referred to the new Committee for reference and further consideration.

5. That the Committee on the Indigenous Church be asked to consider and act upon the following points:

a. We ask all missionaries, so far as possible, to put special emphasis on the study of the Chinese language and literature, so that, through such study, they may come to a deeper understanding and appreciation of Chinese culture and show the relationship between it and Christianity.

b. We ask all Christian schools to put increasing emphasis on the study of the national spoken language, and of Chinese literature and learning.

c. The following topics require special study:

(1) The conserving of the best and most characteristic elements of Chinese civilization.

(2) The sympathetic understanding of Chinese ceremonies in order to discover the best way whereby Chinese Christians may commemorate and show respect to their ancestors.

(3) The Christian conceptions of Heaven, so as to state clearly the points of agreement and difference.

d. Has not the time come when the Chinese Church should cease to regard itself as dependent for its life and development upon the right of religious liberty originally secured under the treaties? Should it not now assert its religious freedom as guaranteed by the Constitution of the Republic of China? Should not a fresh examination be made in regard to:—

(1) The ownership of church property, in whole or in part, by missions.

(2) The registering of church property in foreign Consulates.

(3) The use of foreign flags over property used by the church, but especially owned by missions.

e. The present situation, created in part by the Anti-Christian Movement, has made it more apparent that there is still a great lack of effective Chinese leadership in the church. It is not so much that there is a scarcity of potential leadership as that conditions are not such under which real leadership can develop. Serious attention should, therefore, be given to three of the factors which are chiefly responsible.

(1) In spite of the increasing number of positions of prominence open to Chinese, the policy and plans for Christian work continue to such an extent to be determined by others as to retard unduly the development of actual Chinese leadership.

(2) Many Christian institutions and observances continue fixed in foreign molds. There should be increased endeavor to bring these under the influence of Chinese modes of thought and expression.

(3) The practice which has grown out of historical necessity, that makes control of policy and work inseparable from the source of finance, continues to prevent effective participation of the Chinese in the assumption of responsibility and in the direction of work.

f. We believe that definite action should be taken to secure conditions under which leadership of the highest type will be developed. Thus:

(1) Missions and churches should make it a part of their plan to bring, whenever possible, adequately trained workers into places of leadership, and to give such workers sympathetic support, particularly during the earlier years in which difficulties threaten to be overwhelming;

(2) Careful inquiry should be made as to ways by which financial support from churches abroad can be continued without being conditioned upon foreign control.

V. Religious Education

1. That the National Christian Council set up a Standing Committee on Religious Education.

2. That this Committee seek to serve all other organizations interested in promoting Religious Education and in no sense enter into competition with them.

3. That this Committee be free to suggest to other organizations specific tasks, especially in the fields of experimentation, research and preparation of literature, but do not directly execute such tasks itself except where it is clear that the National Christian Council is the best body to deal with the matter and is competent so to do.

4. That this Committee take early steps to correlate the plans of all national agencies promoting religious education with respect to the holding of conferences on Religious Education, the training of workers, the preparation of literature and field visitation, etc.

5. That correspondence addressed to this Committee be, when possible, referred to the national organizations most directly concerned, for such action as it seems best.

6. That, in accordance with the above, the functions of the Standing Committee on Religious Education be:

a. Correlation.

b. Making Suggestions.

c. Specific tasks (such as investigations, etc.) for which no other body is willing or able to become responsible and which the National Christian Council Committee is the most suitable body to undertake.

7. That the new Committee carry forward on the lines already begun certain pieces of work which fall within this definition and in particular:

a. The preparation of a Bibliography.

b. Investigation of work and workers in Religious Education.

c. Regular meeting of persons connected with various organizations for interchange of news and plans.

d. Annual review of the work done in this field throughout China.

e. The particular studies referred to in this report.

8. That the Committee consider the following points, referring to other bodies such points as can be better dealt with by them and see that those not so referred are adequately dealt with:

a. Since schools rather than churches have been the special object of the Anti-Christian attack, the following points should be thoroughly studied:

(1) Improvement in the content of Religious Education in Christian schools.

(2) Deepening of the spiritual life of teachers and administrators of Christian schools.

(3) Compulsory religious education in Christian schools.

(4) Cooperation between schools and churches so as to make our educational work more fruitful as a Christian force.

(5) Democracy in the student body.

VI. Retreats and Evangelism

1. That the review contained in the Report of this committee be widely used to stimulate thought and prayer, accompanied perhaps with a few well-chosen questions on the true-false system.

2. That an attempt be made still further to gather experience in follow-up work so as to issue or secure the issue of some helpful literature.

3. That the secretaries be encouraged to give still a considerable part of their time to retreats wherein these problems may be faced and prayed over.

4. That the terms of reference of this committee be interpreted and include a more definite service to the evangelistic work of the churches and missions.

5. That the Committee consider the proposal to hold special retreats in several centers where the deeper problems raised by the Anti-Christian Movement may be prayerfully faced by picked groups for long enough at a time to make real progress.

VII. Church and Home

Policy for the Coming Year. After a study of the situation during the last two years the Committee believes the following subjects to be the most pressing for immediate study and action:

1. Elementary instruction in religious ideas by the parents, together with the promotion of family worship.
2. The right use of leisure in the home.

VIII. The Rural Church

1. We approve the Five Recommendations in the report of the Committee on the Country Church and Rural Problems for distribution to the churches for their consideration, and call special attention to the suggestions along the following lines:

- a. The relation of spiritual truth to the economic and social conditions of the church.
- b. The consideration of the holding of a Feast of Thanksgiving for the church during the autumn.
- c. The need for rural-minded ministers.
- d. The placing of larger responsibility on the laity.

e. We refer to the Committee on the Rural Church a communication from the South Fukien Council making report of the activities of that Council.

IX. The Industrial Committee

That the National Christian Council approve the recommendations in the report of the Industrial Committee as follows:

1. That the call to Miss Haass and to the Y.W.C.A. for the former to take up the work of executive secretary be very warmly endorsed by the Council.

2. That all centres where the problem presses be urged to plan for local conferences and that pastors and other church leaders be called to fresh thought and prayer in regard to these matters.

3. That a strong delegation be sent to the Stockholm Conference and that Mr. Gideon Chen be included therein.

4. That the Committee be re-appointed with such changes in membership as the chairman will submit to the Nominating Committee on our behalf.

The following resolution was also adopted:

That the National Christian Council, having heard of the arrangements made by the Executive Committee and the National Committee of the Y.W.C.A., whereby Miss Lily K. Haass will be released for three years to act as secretary of the Industrial Committee, her salary being borne jointly by the National Committee of the Y.W.C.A. and the special funds under the control of the National Christian Council Industrial Committee, desires to place on record its appreciation of this act on the part of the Y.W.C.A. and the willingness of Miss Haass to render this service, and to welcome Miss Haass to the work of the Council.

NEWLY ELECTED OFFICERS OF THE N. C. C. AND MEMBERS OF THE EXECUTIVE COMMITTEE.

Chairman Dr. David Z. T. Yui
Vice-Chairmen Dr. R. Y. Lo
Dr. J. A. O. Gotteberg
Hon. Secretary Bishop L. H. Roots
Hon. Treasurer Mr. T. Y. Chang
Incoming Executive Committee

Retiring in 1926

Dr. Harold Balme
Rev. Bishop L. J. Birney
Rev. J. A. O. Gotteberg
Rev. Z. T. Kaung
Dr. Luella Miner

Rt. Rev. L. H. Roots
Miss Ting Shu-ching

Retiring in 1927

Rev. G. W. Gibb
Dr. John Y. Lee
Dr. T. T. Lew
Dr. J. T. Proctor
Rev. C. G. Sparhan
Rev. Wang Kang-ho

Retiring in 1928

Mr. T. Y. Chang
Prof. T. C. Chao
Mr. S. C. Leung
Dr. R. Y. Lo
Rev. C. E. Patton
Rev. Shen Wen-ching
Miss Rosalce Venable

A FORWARD MOVEMENT BY THE CHRISTIAN CHURCH.

(See reference on page 5.)

The National Christian Council of China greets the churches throughout the land in the name of Jesus Christ our Lord and Saviour. Gathered in Shanghai from all parts of the country we have spent much time in considering the state of the church and the needs of China. We believe that the Spirit of God calls us all to a definite forward movement in and by the Church in order that we may better serve the people as a whole.

Are not the notes of this forward movement three—truth, freedom and love? Let us sound forth these notes with courage and clearness!

Truth.

The Christian Church believes in the majesty of truth. We must seek truth with all our hearts, speak it with courage, act upon it whatever the consequences. To those who say it matters not what one believes we answer there is an eternal difference between truth and falsehood. To believe the former is life indeed. To believe the latter is fate. The Church is called to set forth the truth.

that Jesus Christ is the revelation of the Father and that in Him there is salvation for men and nations. We have no cause to apologize for this truth or to fear for it. We welcome all honest enquiry, and we know that even bitter attacks and wilful misrepresentations cannot alter the facts on which the Christian Church rests. But this truth is not simply a matter of past history. The triumphant witness to truth rests upon the personal experience of the living Christ in His Church today. This truth will be passed by contagion from one to another as it transforms our own lives. This is the chief method of evangelism.

Christianity welcomes truth wherever it may be found. The great truths seen by China's sages come from the one source of all truth which is in God. The church needs to make a far larger use of Chinese literature as a preparation for the full light to be found in Jesus Christ. We ask missionaries to study this literature with greater care and appreciation.

We ask schools to give it an adequate place on the curriculum. Our desire is that all that is of worth in Chinese thought, culture and customs may be retained and passed on enriched to the new generation. In particular we plan to study whether the church cannot help its members to preserve and Christianize China's invaluable sense of corporate family life, by deepening respect to parents and by using appropriate means of commemorating their ancestors.

Even in our own schools and churches there are many who fall far short in their apprehension of truth. If we are to give the message we must have better education in the Christian religion and particularly in the Bible itself. We ask all who teach to consider the content of their religious teaching, to use the very best methods and to pay heed to their own spiritual lives that through them the truth may be passed on to their pupils. We are planning to give thought and attention to this matter through the year and we suggest the value of retreats for teachers where these matters can be prayerfully faced.

We do not pretend to know all truth. We want to maintain the scientific spirit ever eager to discover more, ever willing to re-state and re-examine. There is no conflict between true science and true religion. But humbly and with confidence we call our brethren to set forth courageously the fact that Jesus Christ is Himself the Truth and to show how the nation may be saved through Him. It is often hard to follow truth. It tears away the comfort of falsehoods and half-truths. But such comfort leads to disaster. This is the same with individual, church or nation. *Let us dare to be true!*

Freedom.

The Church holds the principle of freedom to be fundamental and vital. This principle rests upon the worth of each man before God. Because Christ loved men and died to save them and set them free from the bondage of sin we know that men are of infinite value to God our Father. We proclaim the rights of all men, women and children, and we must work for recognition of those rights just because we are named by the name of Christ.

It is supposed that the Church depends upon and is subservient to earthly governments. The churches in the past have sometimes failed in this particular is clearly seen in history. It is therefore all the more necessary that the Church in China make clear that it is a spiritual body owning allegiance only to God our Father and to Jesus Christ its living Head. The Christian should love his country, strive for its freedom and be loyal to its laws. Only if those laws are not in harmony with divine principles dare he disobey them. To the Christian, freedom is not lack of all restraint, but true freedom means the increasing substitution of inward for outward control as man's spirit makes progress towards its goal. The Christian Religion, then, can never be forced upon a man or a nation. We feel called upon to consider carefully whether in any degree we have departed from this principle in our teaching of religion.

In particular it is clear to us that there is still a lack of the most effective Chinese leadership in the Church, due not so much to scarcity of potential leaders, as to a failure to secure conditions under which real leadership can develop. We call the churches, missions and institutions of higher learning to study this question in order to see how far the hindrance lies in the foreign type of organization which gives little scope to the genius of the Chinese people, and how far the control of work by foreign organizations and finance creates conditions unacceptable to those who might come forward. Bold action is needed in providing larger opportunity for the exercise of initiative and the right of experiment in re-shaping policy and in helping young leaders to work their way through the initial difficulties. Above all it is in comradeship, in the closest fellowship between older and younger, between missionary and Chinese, that this problem will be solved. These are days of transition and the path to freedom may be painful for all concerned. The goal, however, must never be in doubt.

Democracy has not always found church organizations which could meet its demands. For this reason it is necessary that the Church in China show clearly that it cares intensely and passionately for freedom. To set forth our Gospel without any form of compulsion but so that all may freely take; to work out in our Church life the best in Democracy and not to get into political methods which mar the spiritual harmony—these are part of the Church's task in her forward movement. To take the path of freedom always involves grave risks. There is a price to pay which we cannot evade. *Let us dare to be free!*

Love.

The Christian Church is the creation of the God of love. Its every act and thought should be an expression of love—such love as we see shining forth from the life of our Lord and supremely from the Cross. For Christ first loved us and gave Himself for the church, and we have no right to be called by His name unless we love one

another and all men. If we can show this love by the close personal relations between missionaries and Chinese, between learned and unlearned, between master and servant inside the borders of the church we thereby become a bright and shining light to all the nation. If those who criticize us are met, even in humble ways, with patience, forgiveness and a great desire to help them, we may bring them to understand that Christianity is not an aggressive and dangerous power in the midst of the nation, but rather points the way to harmony.

Alas! Christendom seems to many to express itself by gunboats and armies and not by gentleness and forgiveness. The aggressive manifestation of western civilization is no part of the Christian Gospel. We have to admit that no country is truly Christian and that many so-called are still, in some of their relations with other countries, denying Christ. This whole question is very difficult to understand for those who have received Christianity from the very same countries which have menaced and injured China in the past and which maintain huge armies and navies today. Scarcely less difficult is the position of the missionary who desires to dissociate himself from all that is un-Christian in his own nation, but who has a responsibility to it as a citizen in a free country. We are planning to make the most careful study of this matter so that when we next meet we may be able to see clearly what in the present situation in China, is the expression of the Christian way of love.

Further, we would call on the Mission Boards to pay very special attention to the need for a right attitude of respect for and understanding of China on the part of those who come out as missionaries. It is possible by failure here to do harm rather than good even when the intentions are admirable. While recognizing an attitude of increasing friendliness towards China on the part of foreign Powers generally, we believe that when foreign governments carry out aggressive designs in China or fail to show due respect to her as a member of the family of nations, Christian love calls for plain-speaking especially by the

Christian citizens of the country concerned. In the past it cannot be denied that there has been failure in this matter.

Love prompts us to care intensely for the oppressed, and this is especially the case with large classes who are perpetually down-trodden. The forward movement of the Church needs to include a determined effort to improve the condition of the workers and farmers and the relation between employer and employee and a fearless handling of all that is contrary to love in the social and industrial life.

What a vast field of endeavour opens before us. Love is no more a word to pass lightly from lip to lip. Love means a way of life that involves hard thinking, patient toil, suffering, and it might even be, death. Love lived out by the Church is the one triumphant answer to any who may oppose her. It was Christ's answer on the cross—*Let us dare to love!*

A forward movement by the Church on these lines will naturally draw to itself the best elements in the country; it will knit the Christian and the scientist in patient search for truth; it will show how to ground democracy on unshakable foundations; it will give passion and power to all movements for social betterment.

In this movement the Chinese Church still needs the cooperation of its missionary friends, less in the future than in the past as those in authority; increasingly as comrades, willing to give the highest gifts of scholarship, Christian experience and brotherly love in the spirit of the servant. For such a movement the generous giving of Chinese and foreign friends is needed, but the gifts should be made available in such a way that they impose no restraint on the free movement of the living spirit.

Thus will the missionary movement to China lose itself in the forward movement of the Christian Church in China. Thus will this Church establish itself unmistakably before the nation as the representative of a spiritual religion rooted and grounded in love.

What will be the characteristic activities of such a movement? We would briefly enumerate ten:

1. The blameless life of the individual, the maintenance of Church life and fellowship and the exhibition of personal relationships within the Church which explain to all the meaning of Christ's way of life.

2. Continued proclamation of the Gospel without patronage or compulsion, and particularly by each individual in his own sphere so that Christ may be presented with compelling power as the Saviour both of individuals and of the nation.

3. Retreats wherein an intimate fellowship is developed in the study of the Bible, in prayer and in facing the deeper issues of our life and work.

4. The improvement of our religious education in school and church that it may meet the actual need of the student and enable him clearly to grasp the meaning of Christianity.

5. A large output of literature spontaneously produced, under no compulsion but that of the Spirit, to meet the many new questions arising today, and to stimulate creative thinking in the Church.

6. Patient and loving cooperation between missionary and Chinese in seeking a solution of the intricate problems of this transition stage in the Church's life.

7. A thorough and sympathetic study of Chinese culture and literature and a greater use thereof in teaching and preaching.

8. A careful study of the international situation in the Far East and a determined attempt to apply the principles of Christ in this field.

9. A united and vigorous crusade against the social evils which bring the people into bondage and particularly against opium and militarism.

10. A new attempt to work out the meaning of Christian love in the home, in the factory, in business, in every sphere of life, all of which must be claimed as fit fields for the actual expression of the principles of our religion.

The National Christian Council puts forth this call with a full sense of past mistakes and of our weakness in the face of many grave evils. Nevertheless it is put forth in the confident belief that, as we listen, we shall hear in these days what the Spirit saith to the Churches and that the call of God always brings the assurance that His infinite wisdom, love and power are available for those who dare to obey. Let us not be disobedient to the heavenly vision.

OUTSTANDING IMPRESSIONS OF THE 1925 N.C.C. ANNUAL MEETING

The spirit and mood of the whole meeting were well represented in the opening remarks of Dr. David Yui and Dr. C. Y. Cheng. It is safe to say that every member present felt that China is today facing a most serious crisis. They felt that the times call for searching of hearts, for earnest thought and prayer, and for renewed consecration. However, the spirit of the meeting was not pessimistic. For it was the conviction of all, that in Jesus Christ and His Gospel accepted in living faith will be found the adequate reply to all the questions, the one perfect remedy for all the ills, of present-day China. Therefore the spirit of the meeting, so far from being one of discouragement and despair, was one of determination,—determination on the one hand to give China the Living Christ, and on the other hand, to rid ourselves of whatever there may have been in our missionary methods or our associations of such a nature as to obscure the Living Christ and hinder China from accepting Him.

In this spirit the Council met and dealt with the Reports of its various Standing and Special Committees.

N. ASTRUP LARSEN.

A vivid realization of the great difficulties of the present situation in China, in both church and nation; a readiness to face frankly the storm of adverse criticism on Christian work and ideals and a willingness to learn from opponents; a similar readiness to recognize and profit by criticism of the Council and its work.

A fresh vision of the immense, complex and urgent work which the Christian forces are called to undertake; and of the necessity of undertaking it unitedly and in humble, hopeful dependence on the living God.

A. WEIR.

My most outstanding impression is the faith and courage of the Council in grappling with the vital problems of the evangelization of China. The vision and earnestness of the Chinese leaders, the honesty of mind, and the unity of spirit which have been evidenced in all the discussions are signs of a new day for the Christian cause in China. Doctrinal differences and denominational ear-marks have never once obtruded. The conviction which is born out of all the discussions is this:—The supreme need of this day of unparalleled opportunity for Christianity in China is for less criticism and for united earnest effort on the part of missionaries and native workers to make Christ known to China by fearless preaching and blameless living.

GEORGE R. GROSE.

All the details of the Conference had obviously been most carefully and thoroughly thought out and nothing was left to chance.

I am struck by the courtesy and charity that prevailed and that caused members to repress all expressions of personal feeling and conviction that might have pained others. Many Modernists must have been present but they never betrayed themselves in a way that could have offended the Conservatives. The Chinese members only hinted gently at special difficulties that meet them in dealings with missionaries and expressed themselves on international questions with the utmost restraint.

During the first few days the discussions were mostly carried on by the young Chinese members and senior foreign missionaries. Later, when matters of business and policy came up the senior Chinese took a share and the younger ones kept silence. Young foreign missionaries seemed conspicuous by their absence.

Having been unavoidably absent the opening day I very much missed the spiritual appeal that must have drawn other members together and made them feel at one with the objects of the Conference from the first. I wish we could have had the chance of really worshipping together. We sang plenty of hymns, but they also served the purpose of calling the meetings to order—of giving chances for reading and writing letters—or even of transacting business which sometimes involved conversation.

The feeling was voiced more than once that we Christians lack spiritual force. The poor and unpunctual attendance at the devotional meetings was significant. Dr. Stuart gave his most suggestive addresses under great difficulties. At the closing meeting there was a sustained atmosphere of devotion, sufficient time being given for collecting thoughts and outward disturbances being reduced to a minimum. Would that it could have been so every day and the value of the Conference would have been ten-fold greater.

RUTH PHILMORE.

Many impressions are left behind by this meeting of the N.C.C., impressions of ability, of candour, of seriousness of purpose and success of achievement, impressions of great issues squarely faced, but perhaps the outstanding one is this, that there is an attempt being made unconsciously to run an indigenous church on a debit balance and that this fact is at the foundation of all our problems.

There is evidently a great desire and a worthy and right desire in the matter of literature to break free from all restraint of nationality, of theological formularies and other things. The indigenous church wants to express itself and the only real

hindrance is want of money, of its own money.

The Anti-Christian Movement is proved to be in the main an anti-foreign movement, a movement against "unequal treaties," against an impression in imperio that is bound by foreign influences, against an education that is said to denationalize Chinese youth. When you get down to the roots of things it is to find that but for foreign money ninety per cent. of these objections would not hold. The church has now some 500,000 communicant members, even in China a mighty force. Were they only a self-supporting community what a different aspect a multitude of things would assume. The church longs for freedom and aims at autonomy. How can a man, a society, a country, a church be autonomous until it can "look the whole world in the face and owe not any man?"

These are hard words. They were not thought before this Council. They came again to deliberate judgment as the Council proceeded. The only way for the church really to be free is that it should break loose from this pernicious financial entanglement. Every Chinese Christian and every missionary should work for that intensely. Every church that approaches self-support brings nearer the day when the church can truly be said to be indigenous. Meanwhile in this transition stage the more room there is for Chinese expression in word, thought and organization the more fully will Chinese churches realize that the church is becoming a Chinese interpretation of the Universal Truth and the more will they be led to support a cause that as far as the Kingdom of Heaven may be is rooted in Chinese soil. The two things go together and act and react on one another.

When the happy day arrives that the debit balance has gone, there will still be difficulties, difficulties that are inherent in the situation as long as evil is here but the avoidable evils will have passed away and we shall be able to settle down to free the fundamental.

H. B. RATTENBURY.

DENOMINATIONAL GROUP

MEETINGS

During the annual meeting arrangements were made for the members of the same church group to meet together with a view to making suggestions in regard to the Council's work. From the reports presented by these groups we cull the following:

United Church in China Group

Reported that provision would be made for the discussion, at their annual meetings and other conferences, of N.C.C. recommendations. They felt that reports from the Council should be included in their magazines. They stated that representation from the churches in South Fukien was inadequate and urged that when a vacancy in the "Twenty-Five Group" occurs an added representative be given to South Fukien. They further asked the N. C. C. to cooperate with the churches in carrying out important activities but deprecated too much theorizing.

Anglican Group

Reported the action taken at their National Convention in Canton in 1924 as follows:—

"That the Convention express welcome at the establishment of the N.C.C. and appeal to our churches in China and to the Home Boards to give spiritual and financial support to all the work done by the N.C.C. within the sphere of its constitution."

They reported that the work done by the N.C.C. was proving of great benefit to their churches in different parts of the country. They promised to arrange that reports of their annual meetings and sectional meetings be sent to the N. C. C.

Baptist Group

Expressed their appreciation of the work of the N. C. C. during the past years "although this work has not yet been well organized and carried on, in some respects." They expressed the desire to back up the work of the Council in financial support as well as in other ways.

Lutheran Group

Agreed to use the opportunities of their synods and other important conferences to promote the work of the Council. They urged that their superintendents and other responsible officers keep the N. C. C. office informed of important meetings and that they do their utmost to enlist the fullest support of the members of their group to the Council's work. They suggested that the N. C. C. do not undertake too many tasks but concentrate its attention to the more important ones, especially those which cannot be carried out by any one denomination. They urged that the resolutions of the annual meeting be sent to all of their church and mission officers in order that in this way they might be brought to their entire constituency.

Methodist Group

Urged the attendance of a secretary of the N. C. C. whenever possible at their annual meetings and other important conferences. They suggested that the N. C. C. send letters of greeting to such conferences and that a time be set apart in the conferences for consideration of matters connected with the Council. Suggestions were made as to better ways of reaching their entire constituency. If these were carried out it was felt that contribution from the Methodist Group to the Council's work would be materially increased.

China Inland Mission

Agreed to advise their provincial conferences to keep in close touch with the Council's work with a view to considering recommendations made by the Council. They felt that there was a danger at the present time of too many subjects engaging the attention of the Council and suggested concentration on such matters as: opium traffic, Anti-Christian Movement, fight against gambling, polygamy, etc. They hoped that the work done in the retreats might aim still more effectively at the strengthening of the spiritual life of the churches so as to increase the moral courage of their members in dealing with various evils.

NOTES AND COMMENTS.

Minute of the United Free Church
Scotland Mission Regarding the
N.C.C.

In presenting this reminder from the National Christian Council that our Mission's contribution to its annual budget is again due, the Mission Council feels that it should hardly be necessary to add anything in support of it. The National Council has now become such an essential part of our missionary organisation that our legitimate share of its annual expenditure must already have been recognised by all who know and understand the facts to be a first overhead charge, as necessary as other Council and committee expenses both at home and here.

But, lest there should be any misunderstanding as to what the National Council stands for to us on the field, we append the following endorsement to the Secretary's letter of November 7th.

When the National Christian Council was formed in 1922 as the result of twelve years' effort on the part of the China Continuation Committee (i.e., twelve years dating from the Edinburgh Missionary Conference of 1910),—a Committee which represented all the Protestant Missions working in China,—it was felt that under the leading of the Spirit of God a unique thing had come to pass in Church history before our eyes. The Council, which is an elected body of only one hundred persons, chiefly Chinese, represents the whole Protestant Church of China, now numbering about five hundred thousand Christians, the product of the work and prayers of over one hundred missions, and of nearly as many home church organisations.

It is thus (1) an expression of the essential solidarity of the Chinese Church. (2) Through it the Chinese Church itself has come into a new and high national self-realisation and into a corresponding recognition by others. (3) Through it the Chinese Church has found a means of expressing itself nationally and unitedly when it desires to do so to its own members,

to the Chinese government, to the whole Chinese people, to the church beyond its borders, and to the whole world. (4) It has thus obtained a worthy new prestige and become a force for righteousness in the land far beyond what might have been expected from the comparatively small proportion of its numbers and from the social status of the great majority of Christians.

The National Christian Council, moreover, is of great help to the missionary body as a whole when face to face with difficult problems, intimate survey, united effort and comity. Through its different departments, the results of research into mission methods and the exchange of experience in different centres has become possible, available and profitable. It is but right, therefore, that the burden of its expenditure should not fall entirely upon the young Chinese Church at its present stage of development, but that it should be widely shared by all who are privileged to take any part in the glorious task of bringing about the coming of the Kingdom of God in the land.

Yunnan Earthquake Relief

At the request of the Committee in Charge of the Yunnan Earthquake Relief the N. C. C. has agreed to receive contributions. These are then transferred to the Treasurer, Rev. R. F. Lankester. \$2762.36 has thus far been received for this purpose by the N.C.C. A detailed list giving number of receipt and amount will appear in each Chinese issue of the Bulletin. If you have sent money kindly notify us if that amount does not appear in the Bulletin.

In Remitting Money to the N. C. C. kindly send by crossed cheque, on a Shanghai bank, by Post Office money order, or by orders on the Associated Mission Treasurers or the China Inland Mission. Stamps are not easy to dispose of in quantity and should be sent, if at all, only for small amounts and the letter should be registered.

North China Flood Relief

We are informed by the International Famine Relief Committee that

\$4000 was received as a result of the appeal sent out by the N. C. C. last autumn.

Copec

The N. C. C. at its annual meeting appointed the following persons to represent China at the Conference on Life and Work which is to be held in Stockholm in August:—

Representatives of the N. C. C.: Miss Y. J. Fan, Mr. Gideon Chen, Dr. Harold Balme, Dr. H. T. Hodgkin.

Representatives of the churches: Dr. K. L. Reichelt, Rev. O. Dalland, Mr. Ulysses Ho, Rev. F. Holmgren, Rev. W. S. Bissonnette, Rt. Rev. H. J. Molony (alt.), Rev. T. Cocker Brown, Rev. J. Skold (alt.), Dr. H. T. Chiang.

The N. C. C. Library.

Among the assets handed over to the N. C. C. by its predecessor was a small library of Chinese and English books and a considerable number of pamphlets and reports. Three rooms have been set aside in the Missions Building for the purpose of developing a small research library.

On the Chinese side this will, for the present at least, be confined to Christian books and periodicals in the Chinese language and to other works directly affecting the work of the Christian Church in China.

On the foreign side an attempt will be made to secure books needed in facing the problems of mission and church in China. We shall welcome contributions of books, not already on our shelves, that will throw light on the development of the Christian Church in China. We hope to secure as complete a set as possible of the reports of each of the missions and churches from the date when they began work in China.

We are strictly limited in our space and must confine ourselves rigidly to the above lines.

If you have any books or reports you can donate for this purpose, please drop a line to:

The Librarian,
National Christian Council,
Room 612,
23 Yuen Ming Yuen Road,
Shanghai.

Timothy Richard Prize

The following persons have been appointed a committee to award the Timothy Richard Prizes this year.

For the essay on "The Contribution of Christian Family Ideas to Chinese Culture."

Mrs. Yin Jen-hsien
Mr. Fan Tsi-mei
Mr. Hsie Shen-kao

For the essay on "The Contribution of Christian Education to China."

Dr. Chu Chin-lung
Dr. C. S. Miao
Prof. Sanford Chen

Altogether some 69 essays have been received.

MOVEMENTS OF SECRETARIES

Dr. and Mrs. H. T. Hodgkin left for England immediately after the annual meeting, to be gone until February 1926. They expected to reach England in time to be present at the Annual Conference of Missionary Societies at Swanwick in June. Dr. Hodgkin is scheduled to speak at several conferences during the summer. The autumn will be spent in deputation work, visiting the missionary societies and student gatherings, attempting to interpret the situation in China to-day.

Miss Y. J. Fan was given a year's leave of absence by the N. C. C. as she was feeling the need of further time for study and quiet thought. She has been appointed to represent the N. C. C. at the Conference of the World Alliance for Promoting International Friendship Through the Churches which meets in Stockholm. At Miss Fan's own request she will draw no salary during her leave of absence. Her traveling expenses to and from Europe are provided by the American section of the Conference of

the World Alliance for Promoting International Friendship Through the Churches. Miss Fan will also attend the COPEC Conference at Stockholm after which she will go to England. She will probably spend the autumn months at the Selly Oak Colleges.

Dr. C. Y. Cheng gave an interesting account at the annual meeting of his trip to Yunnan. He was deeply impressed by the physical beauty of the province and the extremely friendly reception received everywhere. He spoke of the work of the Home Missionary Society and of the way in which its missionaries were being welcomed by the people. The work, while still small, and with but a handful of missionaries, is developing steadily.

In one of the stations of the mission Dr. Cheng found the congregation on Sunday morning dividing their service in two parts. They first met for a service of song, the reading of scripture and prayer in a hall in which were no seats, the congregation standing throughout, and then they adjourned to another hall where instruction in Christian truth was given. The annual meeting of the Society was held in Nanking in July and Dr. Cheng, was reelected President.

Rev. K. T. Chung gave an address at the annual meeting on his impressions of his trip to West China.

He was very warmly received everywhere as Secretary of the N. C. C. and was afforded many opportunities of addressing the West China Conference and other religious gatherings, and of conferring with friends there in regard to the work of the Christian Church in other parts of China. The Conference dealt with the following subjects: Rural Evangelism, Christian Education, Medical Service, Opium and other social evils, Christian Literature, the Indigenous Church, and Women's Work. It also discussed at some length the organization of the Szechuen Christian Council. Mr. Chung was impressed by the degree of cooperation between the Christian forces in the province, which in his opinion goes beyond that in any other part of China.

Pledges of \$2000 were made by friends in West China for the N.C.C.,

about a third of which has been already received. \$1000 was promised for the N.A.O.A.

After the Conference he visited Mienyang, Kiating, Suifu, Luchow and Chungking. He held numerous retreats, addressed meetings, and studied the opium situation.

His strongest impression was "that the indigenous movement of the churches in West China is not only a financial and administrative one, but an intellectual and spiritual one."

Arrangements have now been completed between the N. C. C. and the National Committee of the Y. W. C. A. by which *Miss Haass* will come to the Council as Secretary of the Industrial Committee beginning with September of this year. This will bring much needed relief for the work of this very active committee, which has lost within a few weeks the services of *Miss Mary Dingman*, *Mr. Gideon Chen*, who goes to England for further study, and *Dr. H. T. Hodgkin*. The invitation to *Miss Haass* is for a three year period. She is, however, released by the National Committee of the Y.W.C.A. for one year only, subject however to the time being extended at the close of that period. Her salary is to be paid out of special funds granted to both organizations for industrial work and will not be a charge upon the regular budget of the N. C. C.

Miss Haass has had the advantage of two terms in China and has been fitting herself further during her furlough for work along social and industrial lines.

N. C. C. PUBLICATIONS

Annual Report of the N. C. C.

Limited editions in both English and Chinese are being printed. There have been unavoidable delays this year in getting the report out promptly. It is hoped that both reports will be off the press by early August.

Copies will be sent to Church, Mission and Board Secretaries as far as we have their names on our mailing lists. Other copies will be sent free to those who apply, as long as the supply lasts.

If you desire a copy send in your name and address at once and specify whether you wish the Chinese or the English Edition.

The Directory of Protestant Missions

Through an arrangement between the N. C. C. and the Kwang Hsueh Publishing House, 445 Honan Road, the latter has this year not only published the book but has taken charge of the editorial work as well. This has greatly relieved the office of the N. C. C. The book has been unavoidably delayed but should be ready before the end of this month. Miss Verne McNeely, who edited the Directory first for the Christian Literature Society and later for the China Continuation Committee has again been in charge this year.

Price \$3.00. To Missionaries \$2.00. Postage 30 cts.

Address Kwang Hsueh Publishing House, 445, Honan Road, Shanghai.

The China Mission Year Book

The China Mission Year Book should be ready for distribution before this bulletin reaches you. The last pages of the index were sent in over a fortnight ago. The book may be had from the Christian Literature Society, 143 North Szechuen Road. Price \$2.75.

ANTI-OPIUM SUNDAY— SEPTEMBER 27, 1925.

August 1925.

To Our Missionary Friends:

We are requested by the National Anti-Opium Association to ask the missions and churches in China to

join in the observance of September 27th as a NATIONAL ANTI-OPIUM DAY.

Last year the churches throughout China observed this day as their Anti-Opium Sunday. This was one of the most important factors in making the National Anti-Opium Movement possible. The N. C. C. is one of the affiliated bodies of this Association and also the one which backed this movement from the very beginning. We earnestly hope that the missions and churches will take this opportunity to witness to the community how it is a body of followers of Jesus, which stands for purity and righteousness. If you will refer to the resolutions of the Anti-Narcotic Committee enacted at this annual meeting of the N. C. C. you will see that all missionaries are urged to cooperate and serve this cause in all possible ways.

Following this letter you will find some suggestions as to the holding of the Anti-Opium Sunday in your center. The National Anti-Opium Association has also provided beautiful and educative posters and concise tracts, at a small cost, for the use of the occasion and we shall be very glad to order these for you if you will inform us of your needs.

Faithfully yours,

K. T. CHUNG.

On behalf of the Anti-Narcotic Committee of the National Christian Council.

Suggestions for Holding Anti-Opium Sunday.

- I. Scripture reading—Ephesians 6: 10-20 "Put on the whole armor of God."
- II. Suggested text—Ephesians 6:10-11 "Be strong in the Lord and in the strength of his might. Put on the whole armor of God that ye may be able to stand against the wiles of the Devil."
- III. Suggested outline for address or sermon.

1. The key to all problems.

The recrudescence of opium means famine and civil war. Anyone con-

nected with this traffic develops low morality. If we can accomplish in a constructive way the forcing out of this evil it will mean the economic, political and moral betterment of China.

2. The immensity of the task.

China is not only affected by the locally produced opium, but also by imported narcotics. The amount is terrific. The League of Nations estimated the production in China at fifteen thousand tons of opium, and from reliable authorities we are informed that the bulk of morphine amounts to twenty tons at least. Furthermore the traffic is backed by men in political and military power.

3. Our stand in the past.

The church in the past took a strong stand not to admit into its membership anyone who was in any way connected with the opium traffic or who had the habit of using opium. It also exercised strict discipline over its members, who were related in any way to this traffic or who had become addicts. The church also used educative and ameliorative methods to influence public opinion and help addicts free themselves from the bondage of opium. The church was the main influence which made the last poppy suppression movement possible.

4. The church is seriously affected.

We have known of cases where Christian farmers are compelled to plant opium. We have known also of difficult situations created making it hard for the church to discipline its members who are connected with opium traffic, where this drug has become the main product and business of the particular local ty. The church's duty is not only to take a negative stand in protecting herself from the opium evil, but it should also use aggressive measures and exert all her strength, to free China from this evil.

5. Let us not get disheartened.

China in 1917 became poppyless. It took her ten years to do this though, at a time when other friendly nations doubted her ability to do so. Nevertheless it is an actual fact that she did accomplish this. Can we not make

this historical fact a source of inspiration for our continued fight?

6. The wonderful response.

The anti-opium crusade was launched last year during the panic of civil war; but in spite of this over 900 cities and towns scattered throughout the 24 provinces responded to the call. Two hundred and fifty-three branch associations were immediately formed. The memorial to the Geneva Conference urging them to limit the production of the manufacture of opium and narcotics to medicinal needs was signed by organizations representing over four million people.

7. The failure of the Geneva Conference.

Though the double standard taken by the Geneva Conference, suggesting that the powers who are producing opium and narcotics begin to limit the production of opium and its derivatives within fifteen years after China has totally suppressed her production of opium, is against the Christian principle, sorrowfully we have to admit that the recrudescence of opium in China is looked upon as one of the reasons for not taking immediate steps towards suppression at that Conference.

8. Four year's warfare.

The next International Conference on Opium will meet in 1929. If China cannot suppress the locally produced opium to a large degree before that time, there is very little hope that the other powers will change the attitude which they took at the last Conference. It took America a generation before she became saloonless. The next four year's efforts will only be the first chapter but "well begun is half done." We can accomplish more than we expect if we mobilize and capitalize all the Christian forces to this moral crusade.

9. Everyone of us can help.

Shall we devote our efforts in the coming four years as evangelists to preach the purity and justice of God, that the people of China may repent of their sins and not only break away from the habit of opium and the traffic in opium but turn to God. As educators we must use all means to educate the community, more especial-

ly the younger people, so that the present generation will fear this evil and the next generation be freed from it. As medical workers we can use ameliorative methods to help the addicts. As social workers in community service, we can cooperate with the educational, commercial and other religious or charitable bodies to work up an organized city-wide anti-opium campaign, with good support and a strong staff. As literary workers we can tone up opinion through the press and printed page.

IV. Suggested topics for prayer.

1. For the Church.

That it may be kept pure and stand before the world as a light in the darkness.

2. For the Christians.

That they will be empowered by the Holy Spirit to work through the church to bring the opium traffic to an end, in a spirit of sacrifice, zeal and persistence.

3. For the Pastors.

To deliver the message of God, of His holiness, purity righteousness and love that the people of China may repent of their social sins.

4. For Christian Workers.

To contribute their best in participating in this moral crusade.

5. For China.

That China may maintain a stable and just government and that her citizens may turn to God and accept Jesus Christ as their Saviour.

6. For Men in Power.

That they will feel the sufferings of the people due to famine and civil war, which are the main causes resulting from the recrudescence of opium. That they will repent and use their powers to serve the needs of the people.

7. For Foreign Governments Involved in the Production and Manufacture of Opium and Allied Narcotics.

That they will hasten the day of the limiting of these to medicinal needs.

8. For the Good People, who are not in the church.

That they may unite with the Christians in this common task.

9. For Those Who Join In This Fight.

That their work, to free the world from the bondage of opium and narcotics will lead to successful results in the coming Geneva Conference under the auspices of the League of Nations.

V. Ordering of Literature.

a. A beautifully colored poster has been prepared graphically illustrating how public opinion can be effectively guided by the following methods: (1) Educative. (2) Ameliorative. (3) Law enforcement. (\$3.50 per hundred, postpaid. Orders should be sent to the National Anti-Opium Association, 23 Yuen Ming Yuen Road, Shanghai)

b. A short tract telling of the evils of opium, what the people can do, together with a form of pledge not to be connected with planting, traffic, selling or smoking of opium (\$0.35 per hundred, postpaid. Order as above)

VI. Please Write to Us.

We shall appreciate very much if you will kindly send us information either directly or through your Chinese colleagues, about the observance of the National Anti-Opium Sunday by yourself and your community.

PLANS OF RURAL CHURCH COMMITTEE.

I. Plan of Work for June 1925 to May 1926.

The work of the Committee during this year will be based upon the Five Recommendations (see above) which were approved by the National Christian Council at its annual meeting in May, for distribution to the churches for their consideration, emphasizing the following points:

1. The relating of spiritual truth to the economic and social conditions of the church.

2. The celebration of the Chinese Eighth Month Festival as a Feast of Thanksgiving for the Church.
3. The need for rural-minded ministers.
4. The placing of larger responsibility on the laity.

Rev. Morton Chu, Mr. Chang Hen Chiu and Rev. K. T. Chung were asked by the Committee to serve as a Committee on Topics to expand the Five Recommendations, suggesting lines of promotional activities and a division of study among the different sectional committees (See IV).

II. Preparation for Observance of Feast of Thanksgiving.

Special Chinese and English Bulletins are in process of preparation. These will contain suggestions to the churches in regard to the observance of the Mid-Autumn Festival (October 2nd) as a Feast of Thanksgiving. This feast is now observed in quite a few districts with great benefit in the enrichment of the spiritual life. Its observance affords opportunity to encourage giving, both in the shape of produce and in other forms, money, work, etc. We sincerely hope that responsible mission and church workers will help in the observation of this festival.

III. The Record of the Travelling Secretaries.

Mr. Chang Hen-chiu and Mr. Morton Chu are compiling under the following headings a record of their past year's experience in connection with their study of the problems of rural evangelism and the planting of living churches:

1. The latent power of rural people and China's reconstruction.
2. The needs of rural people spiritually, physically and intellectually.
3. The present Church not adapted to meet the above needs adequately.

4. New methods rural evangelism,
5. Guiding principles in church planting.
6. The solution of rural illiteracy.
7. The training of leaders.
8. Women and the Rural Church.
9. Gospel and country life.
10. The model Rural Church,
11. The realization of the Indigenous Church.

IV. The Structure of the Committee.

This year eight members of the Committee are serving as a nucleus—they are: Rev. Chang Hen Chiu, Chairman, Rev. A. G. Bryson, Miss Chang Chin-san, Rev. Morton Chu, Rev. W. H. Hudson, Miss Mabel R. Nowlin, Prof. J. H. Reisner, Rev. Yu Shu-hsun. In addition 14 sectional groups are being formed in the following Provinces: Manchuria, Chihli, Shantung, Kiangsu-Anhui, Chekiang, Honan, Hunan, Hupeh, North Fukien, South Fukien, North Kwangtung, South Kwangtung, Shansi and West China.

NOTE TO CORRESPONDENTS.

Will you give as wide publicity as you can to the message to the churches which appears as the leading article in this issue. A copy will go to the 20,000 on our Chinese mailing list and to each mission station. Please call the attention of Christian friends to it. It will be helpful if pastors would read it to the members of their congregations.

Will you kindly also note the statement on Pages 10-12 which attempts to summarize the two days' discussion on the forward program of the Church in the light of the attacks being made on organized Christianity in China to-day. We believe that a study of that statement will also prove helpful in gatherings of Christian workers.

In this issue we have published the main recommendations adopted at the annual meeting of the N.C.C. The reports out of which these resolutions grew are too long to print in the Bulletin. They will appear in full in the annual report which is now in the printer's hands.

You will note that the resolutions are of two kinds. Some of them suggest lines of study and may well be made subjects for discussion and for prayer in retreats and other conferences. Others call for definite action by mission and church bodies. You can help forward the objects for which the N. C. C. exists by studying these recommendations and by bringing them to the attention of the responsible church and mission authorities.

Please note the proposal on Pages 16-18 for an "Anti-Opium Sunday". This statement contains special suggestions for pastors and others in conducting meetings on that day. Material is being sent in Chinese to all pastors on our mailing list. A new Anti-Opium poster has been prepared.

Correspondence in regard to Anti-Opium Sunday should be addressed to Rev. K. T. Chung who is a member of the N. C. C. staff responsible for the work of the Anti-Narcotic Committee.

Your help will be appreciated in keeping the N.C.C. office informed of all important church or mission conferences, synods, annual mission meetings, etc. Let us know the character, place and date of the meeting and the person in charge of arrangements. The Council desires to make a special effort, beginning this year, to link up much more closely than heretofore with its constituency. Our list of such meetings is at the present time very inadequate.

We also desire information regarding any important developments in your area bearing upon the subjects with which the N. C. C. is dealing. Do not hesitate to send us information of this kind. It will probably be helpful to others and part of our function is to serve as a clearing house of useful information.

BEAR YE ONE ANOTHER'S BURDENS

In these days when sorrow has filled our hearts because of the tragic events of the past weeks there is greater need than usual for us to take advantage of every opportunity for fellowship with one another in thought and prayer. Especially is this true of groups of Christians of different nations and races.

We have become suddenly conscious that we differ amongst ourselves in regard to what is the right position to take on certain great issues which at this time we cannot evade and which vitally affect our relationship with one another. Sharp differences of opinion have manifested themselves in our midst leading to serious misunderstandings. Friendships have been subjected to a severe strain and sacred ties have in some cases been broken.

Some of our fellow missionaries are growing discouraged and asking themselves whether it is worth while to go on; whether their work may not be at an end; and whether the time has not

come for them to withdraw. Many of our Chinese brethren, on the other hand, are sore at heart and bewildered at the attitude of some missionaries. They are even asking themselves whether the Christian message is adequate to meet the needs of the Chinese people.

Are not all of us, during these days, being shown our own helplessness and the utter inadequacy of any plans of our devising to meet the present situation? How little satisfaction we find these days in the outward signs of our Christian advance, our numbers, our church organizations, our institutions and their physical equipment. Do we not crave one thing above all else, namely the sympathy and understanding of our Chinese brethren and sisters, and the confidence that deeper than any national or racial ties are those that bind us together as Christians and make us one in Christ Jesus?

Let us then during these anxious days be much in prayer with one another—for one another. Let us together seek a fresh revelation of our Father, He who spared not His only begotten Son but sent Him into the

world to share our humanity and to live under the cramped conditions of our human lives. Let us kneel before the Cross and gaze steadfastly on Him who suffered there for us. Thus shall we enter into a richer and deeper knowledge of the Saviour, and the power of His resurrection, and the fellowship of His suffering.

If these anxious days bring to us this fellowship; if God can so use us that our own deeper experience becomes also the experience of those for whose sake we have come here and to whom we seek to minister; if out of all the deep stirring of hearts during these weeks, His followers, foreigners and Chinese alike, enter into a new and deeper experience of the holiness of the love of God we may indeed feel that the sacrifices and the sorrows of these weeks have not been in vain.

Let us confidently pray for and expect a fresh outpouring of the Spirit of God upon us all, lifting us above our unworthy fears and sending us forth with renewed confidence that God has greater things in store for His Church in this land than we have yet dreamed of.

